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THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

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HISTORY OF ANCIENT INDIA

PART I.

(IN ARYA BHASHA)

BY PROFESSOR RAM DEVA

The first edition was all sold in 3 months. The second Edition is now out and is selling fast. The book is extremely popular. It is the first publication of its kind. It deals with the literature, polity, social institution, intellectual achievements and military glories of Ancient Aryas, presents a connected story of the origin, development perfection and incipient decay of Ancient Aryan civilization, discusses the mental, moral and political causes of India's rise and decline as a world-power, refutes the theory that the ancient Aryas were beef-eaters and attempts to describe the different democratic forms of Government that prevailed in Ancient India. Price Rs 1 annas 4 only. To be had from the manager, Gurukula Book Depot Kangri, P. O. Shampur, District Bijnor.

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

VOL. V. } MAGH. 1968. { No. 8.

European Commentators of the Veda and Swami Dayananda.

II.

We have shown that "Orientalists" are absolutely bewildered in regard to the teaching of the holy Veda about the Divine Being. No one can deny that the Upnishadas teach monotheism of the highest order. On this point there is no difference of opinion among scholars of any repute. Now if it can be proved that the Upnishads are based upon the Vedas and that their authors acknowledge having derived their conception of monotheism from them, thinking men cannot but come to the conclusion that the Westerns have utterly misunderstood the drift of Vedic teachings. Again it has only to be stated in order to acquiesced in fully that the authors of the Brahmanas, the Upnishadas and the Darshanas were better equipped both mentally and environmentally to catch the spirit of Vedic precepts

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than are the so called "Vedic scholars" of Europe whose achievements have been thus described by Professor Max Muller in his *Science of Language* Vol II chapter X.

"There are indeed several translations of the Rig Veda. The first was published in French, by Langlois, in 1848-59. It reads very well, *but it is in all difficult passages mere guess-work, and without any authority.* The second, by the late Professor Wilson, 1850-66, *is a reproduction—though not always a quite faithful reproduction—of the sense assigned to these ancient hymns by Sayana*.....Then followed a metrical German translation, by Grassmann, 1876-77 very creditable for the then state of scholarship, very readable, *but again very free and very vague in all difficult passages.* The first who grappled seriously with the difficulties that have to be met in translating the Rigveda was Ludwig. His translation appeared in 1876, and was followed by a learned introduction in 1878, and by a commentary in 1881 and 1883. Much as this translation has been slighted, *it is as yet the only scholarlike rendering of the Vedic hymns, and if it is often unintelligible* it is at all events honest."

As regards the learned Professor's own ability to handle the Vedas, his admission that his translation of the Veda is only tentative and that in translating even the Upnishads he has "again and again followed the commentators though conscious all the time that the meaning which they extract from the text can not be the right one" must suffice to show that though his industry was praiseworthy, he lacked the necessary intellectual equipment.

We will now proceed to show that almost all the ancient sages believed that the Vedic conception of God was monotheistic and that Agni, Vayu, Indra, etc. were only different names of the Supreme Deity according to His different

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attributes. In the Brihadaryanaka Upnishad the real meaning of the *Nivit* or the set of mantras defining the number of deities is discussed in chapter 3 Brahmana 9th. There we read:—

कत्येव देवा याज्ञवल्क्ये त्येक इत्योमिति होवाच ।।

" Om ! How many Gods are there, O ! Yajanvalkya ?" " One"

And again.

कतम एको देव इति प्राण ।। इति स ब्रह्मत्यदित्याचक्षते ।।

" Which is the one God" ? " Prana, this is called Brahma, He is called " that" (because He is incomprehensible and unnameable).

The author thus lays down that according to the Vedas though subordinate devas or the forces of nature are many, the Supreme Controller of all these and the underlying Reality is One and One alone.

Again in the first chapter of the same book we read:—

तद्यदिदमाहु रमुं यजामुं यजेतेकैकं देव मेतस्यैव सविस्तृष्टिणैष उ हयेव सर्वे देवाः ।

That they speak there this word : Offer worship to this, offer worship to this, hence offering worship to the one or the other god is not proper. All this creation is really His, for He verily is all the gods.

In chapter V Brahman I of the same work we read:—

ओम् खं ब्रह्म खं पुराणं वायुरं खमिति ह स्माऽऽह कौरव्यायणी पुत्रो वेदोऽयं ब्राह्मणा विदुर्वेदैतेन यद्वेदितव्यम् ।

Om is *kha* (the Supreme Soul), is Brhahm. The *kha* exists of old (from eternity), the *kha* is the source of the wind, thus said the son of Kauravyayani. *That (Omkar) is the Veda* (*i.e* the worship of OM, the one Supreme Spirit, is the essence of Vedic teachings).

The Brahmans know that by (meditating on) this (name of the Deity) one knows all that is to be known (of God).

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In the Taitariya Upanishad we read:—

भूर्भुवः स्वरिति वा एतास्तिस्रो व्याहृतयः ॥
तासामुह स्मैतां चतुर्थीम् ॥
माहाचमस्यः प्रवेदयते॥ मह इति तद् ब्रह्म ॥
स आत्मा ॥ अङ्गान्यन्या अस्या देवता इति । (अनुवाक ५)

Bhur, Buvar and Suvar, these verily are the three mystical names—The son of Mahachamasa,—revealed as the fourth among them,—Maha (the Great One),—this is Bramha,—this is the (Supreme) Spirit—the other deities are its members.

In the following quotation from the same work Indra is addressed as the Supreme Being is the form of Om, the holiest word of the Vedas.

यच्छन्दसामृषभो विश्वरूपः ॥ छन्दोभ्योऽध्यमृतात्सम्भूव
स मेन्द्र मेधया स्पृणोतु ॥ अमृतस्य देवधारणो भूयासम् ॥
शरीरं मे विचर्षणम् ॥

May that Indra who has been manifested as the first of the Vedas, comprising the nature of all,—being more immortal than the immortal Vedas—strengthen me with understanding,—O God, may I be the vessal of immortality &c. &c.

In the eighth Anuvaka (Valli I) of the same scripture we read:—

ओमिति ब्रह्म ओमितीदꣳ सर्वम् ॥ ओमित्येतदनुकृतिर्-
हस्म वा, अप्याश्रावयेत्या श्रावयति ओमिति सामानि गायति

Om is Brahma—Om, this all,—Om is verily assent,—Om, do command, they command. *Om, the hymns of the Sama (Veda) sing.*

In the second Valli, Anuvak first, of this very upnishad, the author after remarking that the knower of Brahmah obtains the Supreme, quotes the following Vedic verse which states the attributes of the Deity.

यो वेद निहितं गुहायां परमे व्योमन् ॥ सोऽश्नुते सर्वान्
कामान् सह ॥

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Whoever knows Bramha, who is Existence, Knowledge, (and), Infinity—as dwelling within the cavity (of the heart, which is intellect) in the infinite ether,—enjoys all desires at one and the same time together with the omniscient Bramha.

In Yaska's Nirukta Devta Kand we read:—

साहाभाग्याद् देवताया एक आत्मा बहुधा स्तूयते एक स्यात्मनोऽन्येदेवाः प्रत्यङ्गानि भवन्ति ॥ दैवत काण्ड ॥अ० १। पा० २ ॥

साहाभाग्यादेकस्या अपि बहूनि नामधेयानि भवन्ति अपि वा कर्मपृथक्त्वाद्याथा होता ऽध्वर्युः ब्रह्मोद्गातेत्यप्येकस्य ॥

It means that one Devta only is generally praised and addressed in various ways and that the other Devtas are His limbs. The various names denote one and the same devata.

In the Kath-Upnishad we read:—

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं त्रिकर्म कृत्तरतिजन्ममृत्यू । ब्रह्मजज्ञं देवमिड्यं विदित्वा निचाय्येमाꣳ शांतिमत्यन्तमेति ।

He who has performed the Nachiketas Yajna thrice, has discharged the three duties (Yajna, alms giving, and austerity) *and has attained harmony with the three Vedas,* crosses over birth and death. Having known and realised that adorable God *who is omniscient and revealed by the Vedas,* he attains everlasting peace.

In the following verse of the Prasna Upnishad Agni means the Supreme Lord

स एष वैश्वानरः विश्वरूपः प्राणोऽग्निरुदयते । तदेवच्च-वाभ्युक्तमः ॥

He is called Vaisvanara, the All-form, the *Prana* and the *Agni.* He arises. He by this hymn has been described.

Again

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यथा पादोदरस्त्व चा। विनिर्मुच्यत एवं ह्वै सपाप्मनं विनिर्मुक्तः। सामभिरत्रइयते ब्रह्म लोकं। स एतस्माज्जीव घवाघरासरं पुरिशय पुरुयमीजते।

As the snake is liberated from the skin, so gets he (who meditates by the three letters of Om on the Supreme Soul) liberated from sin. *He is elevated by the Mantras of the Sama to the world of Brahm.* (There) beholds the soul, which is greater than the great totality of the individual souls, and which is pervading (all) bodies.

The Katha-Upnisad says:—

अन्यत्र धर्म्मादन्यत्राधर्म्मादन्यत्रास्मात्कृता कृतात्।

अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद् सर्वे वेदा यत्पदमामनन्ति तपाश्ंसि सर्वाणि च यद्वदन्ति।

यदिच्छन्तो ब्रह्मचर्य्यं चदन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत्॥

Different from the holy, different from the sinful, different from the insentient universe of cause and effect, other than the past, present and future, is the Lord. Tell that to me exactly as thou knowest Him. *Whose form and essential nature all the Vedas declare* and in order to attain whom they prescribe austerities, desiring to know Whom the great ones perform Brahmcharya, that symbol I briefly tell thee, it is Om.

In the following verse of the Kath Upnishad also God is referred to as Agni.

अरण्योर्निहितो जातवेदा गंर्भ इव सुभृते गर्भिणीभिः॥
दिवेदिवे ईडयो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निरेतद् वैतत्॥

The All-Knower is concealed between the Guru and the disciple like as the child in the womb is well guarded by the mother, daily is this Agni adored by men who are awake and who offer Him Yajna. This verily is That.

In the very next Mantra we are told that all the gods are contained in Him.

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यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वेर्पितास्तदुनात्येति कश्चन ॥

In that Brahman, from whom the sun arises in the beginning of the creation and in whom it merges in the dissolution thereof, *All the gods are contained.* No one verily can go beyond Him. This indeed is That.

In the Taittiriya Brahman we read :—

तावेदंवित्मनुते तं वृहंतम्

He who does not know the Vedas, does not *know Him* who is great.

Kanada the author of Vaisheshika says.

तद्वचनादाम्नायस्य प्रामाण्यम् !

It means that the Veda being His word is authoritative.

In the Kaivalya Upnishad we read:—

स ब्रह्मा स विष्णुः स रुद्रस्स शिवस्सोऽक्षरस्स परमः स्वराट् ।
स इन्द्रस्स कालाग्निस्स चन्द्रमाः

It means that Brahma, Vishnu, Rudra, Shiva, Indra, Kalagni, &c. are all names of the same God.

Mann declares:—

प्रकाशितारंसर्वे षामणीयांस मणोरपि रुक्माभं स्वप्न धीगम्यम्
विद्यात्तं पुरुषंपरम् एवमेके वदत्यग्निं मनुमन्ये प्रजापतिं ।
इन्द्रमेके परे प्राणमपरे ब्रह्मशाश्वतम् ॥

One ought to know that Supreme Spirit Who is the Ruler of all, subtler than the subtlest, of resplendent glory, and capable of being realised only by meditation. Some call him Agni (*i. e.* adorable) ; others call him Manu *(i.e.* 'thinker'*)* and others Prajapati *(*lord of creatures*)* Some again call him Indra *(i. e.* 'glorious'*)* ; others Parana *(i. e.* ' source of life' *)* ; and others the eternal Branma *(t.e.* 'the great'*)*."

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The Vedas, themselves, support the view taken by the ancient sages of the Vedic teaching in regard to the attributes of the Deity and the application of the terms Agni, Vayu &c. to One Supreme God on account of different attributes. The Veda is self-explanatory. In the very first mandala of the Rig Veda we read.

इन्द्रं मित्रं वरुणमग्निमाहुर यो दिव्यः स सुपर्णो गरुत्मान्
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मारिश्वान माहुः

(१, १६४, ४६)

That Supreme Spirit is the protection of all and pervades and gives light to all bright things. He is also called Indra or the glorious ; Mitra, or the friend, Varuna or the greatest and the best; Agni, or the adorable. *Though one, He is called by the learned by many names,* such as Agni (the adorable); Yama (the ruler) Matrishva (the mighty).

Griffith translates verse 17 of the 54 the hymn of Book III of the same Veda as follows:—

This is, ye Wise, your great and glorious title that all ye Deities *abide in Indra* &c &c.

The words italicised are thus explained by Griffith.

" The meaning, as Professer Ludwig points out, is that the glory of the Gods consists in their recogition as *forming a part of the true supreme and all embracing divine principle, in which, as the absolute God, all their individual attributes are absorbed and vanish.*"

In the tenth mandal of the same Veda we find.

सुपर्णं विप्रा कवयो वचोभिरेकं सन्त बहुधा कल्पयन्ति

The learned and wise describe the one existing god in many forms of expression.

It is indeed passing strange that although in the Veda the explanatory note given in the beginning is repeated in the middle and towards the conclusion, some European scholars perversely persist in always regarding Agni Vayu &c as separate forces of nature. This perversity

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hinders them from seeing the light of truth and hence the absurdity of such translations as the following does not strike them at all.

"Agni is That; the sun is That, Vayu and Chandrama are That. The bright is that; Brahma is That, those Waters, that Prajapati." (Yayurveda 32, 1 as translated by Griffith).

Now this translation yields no sense whatever. Could not the "Vedic bards" distinguish hetween the sun, the moon and the waters. Had they less sense than even the lower animals. Can any sane man maintain such a proposition. The verse runs as follows:—

तदेवाग्निस्तदादित्यस्तदु वायुः तदु चन्द्रमाः
तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः

It is almost a paraphrase of the verse of the Rigveda quoted above. The plain meaning is:—

He is Agni (adorable); He is Aditya (imperishable); He is Vayu (omnipresent); He is *Chundrama* (the giver of happiness) He is Shukra (the creator), He is Brahma (the great); He is Apah (all-pervader); He is *Prajapati* (the lord of all creatures).

This becomes all the more clear when we read the succeeding verses.

सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि ।
नैनमूर्ध्वं न तिर्य्यञ्चं नमध्ये परिजग्रभत् ॥
न तस्य प्रतिमा, अस्ति यस्य नाम महद्यशः ।
हिण्यगर्भ इत्येषमामाहिं सीदित्येषा यस्मान्न जातइत्येषः

Griffith translates them as follows:—

All twinklings of the eyelid sprang from Purusha, resplendent *one*. No one hath comprehended him above across, or in the midst. *There is no counterpart of Him* whose glory verily is great. &c.

This explanatory note is to be found in the exact terms of the Rig Veda in the Atharva Veda also (Book IX Hymn 10, 8).

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That there are no specific gods in the Veda and that Agni Vayu &c are only different names of the Supreme Deity is also clear from the following mantra

प्रस मित्र मर्तो, प्रास्तु प्रयस्वान्यस्त, आदित्य शिक्षति व्रतेन्
न हन्यते न जीर्यते त्वोतो नैनमंहो अश्नोत्योन्तितो नदूरात्

Formest be he who brings offerings to thee Mitra, who tries to keep Thy sacred Law, Aditya. He, whom Thou helpest is never slain or conquered, on him from near and far falls no affliction.

If Mitra and Aditya had been separate gods, Mitra would not have been referred to in the same passage as Aditya. It is clear, then, that they are both names of the same Supreme Being.

We think we have shown clearly both by internal and external evidence that the Vedas teach strict monotheism. In our next article we propose to discuss the causes of the bewilderment of European commentators of the Vedas.

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THE BHAGAVADGITA

OR

THE LORD'S SONG.

FOURTH DISCOURSE.

THE BLESSED LORD SAID:

1

This Yog that never perisheth
To Vivasvan I taught at length,
By Vivasvan Manu was taught,
Manu to Ikshvaku declared.

2

Thus handed down from age to age
'Twas known to Royal Saints alone,
But now by great efflux of time,
This Yog is lost to sons of men.

3

That Yog divine, that ancient Path,
I have to-day declared to thee,
Thou art My devotee and friend,
Keep thou this secret well in mind.

ARJUNA SAID:

4

Thy birth was later, O my friend,
Earlier that of Vivasvan,
How then am I to know that Thou
Didst give this secret out at first?

THE BLESSED LORD SAID:

5

Many a birth is left behind
By Me and thee, O Arjuna,
I know them all, O conqueror,
But thou dost not remember thine.

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6

Unborn, Eternal, though I am,
And Lord of all created things,
Presiding over Nature's course,
Yet I am born thro' pow'r of Mine.

7

Whenever Righteousness decays,
And Sin its direful head exalts,
This is the time, O Bharata,
When I appear on the scene.

8

For the protection of the Good,
For killing out the Evil ones,
For firmly planting Righteousness,
Here am I born from time to time.

9

He, who thus knows My Birth Divine
And Action in their prime essence,
His body shed, ne'er goes to birth,
But cometh unto Me, My friend.

10

From Passion, Fear and Anger freed
And fill'd with Mine eternal light,
Many have entered My abode.
By Fire of Wisdom purified.

11

However men approach Me, Parth,
E'en so I also welcome them,
For different paths that people tread
Have common terminus in Me.

12

They who in Action seek success,
Worship on earth the Shining Ones,
For quickly in this world of men,
Success is born of Action done.

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13

From Me fourfold Division springs,
On Quality and Action based,
Know Me to be their Author true,
Unbound by Action though I be.

14

Neither do Actions bind My Self,
Nor is their fruit desired by Me,
He who thus doth about Me know,
Is never bound by Action here.

15

Having thus known, Our Elders too,
Seeking Salvation, Acts perform'd,
Therefore, do thou, O Pritha's son,
As did our Sires in olden times.

16

What Action is, Inaction what,
E'en Sages are confounded here,
Therefore to thee I would declare,
The Secret that will set thee free.

17

Let Action be made out in full,
And wrongful Act likewise unmask'd
And let Inaction be explain'd,
Mysterious is the Action-path.

18

He who Inaction sees in Act,
And Action in Inaction sees,
Sure he is wise among Mankind,
Harmonious, tho' engaged in Act.

19

Whose Thoughts are free from all Desire,
Whose Deeds are burnt by Wisdom-fire,
Him wise men call a Sage divine,
He is the Crown and Flow'r of all.

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20

Aband'ning all Attachment to
The Actions' fruit, and satisfied,
Although performing Actions all,
He is not bound by their Effects.

21

Hoping for nothing here below.
With Mind and Self complete controll'd,
From Greed and Avarice set free,
Performing Acts, he doth not sin.

22

Content with whatsoever he gets,
Freed from the Pair of Opposites,
Balanced in Success and Failure,
Engaged in Works, he is Unbound.

23

Attachment-free, Emancipate,
With thoughts in Wisdom firmly fixd,
His Actions done for Sacrifice,
Whate'er he does, all melts away.

24

Eternal the Oblation is,
Eternal Butter Clarified,
Eternal Fire and Offering too,
Eternal Goal of every Act.

25

Some Yogis Sacrifice offer
To Shining Ones with hearts devout,
While others Sacrifice perform
By pouring in Celestial Fire.

26

Some pour the Sense of Hearing too
Into the Fire of Self-restraint,
While others pour Objects of Sense,
Into the bright Perception-fire.

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27

Others again pour Functions all,
Of Senses and of Life, forsooth,
Into the Wisdom-kindled fire
Of Union gained by Self-control.

28

Yet others pour as Sacrifice
Riches and Yoga and Penance,
Wisdom and Silent Reading too,
Such men are men of steadfast vows.

29

Yet others merge Out-going breath
Into the One that inward goes,
And vice versa, checking flow
Of these, engaged in Breath-control.

30

Others in Eating self-controll'd
Pour Life-breaths into Life-breaths too;
All these know what is Sacrifice,
By Sacrifice they Sins destroy.

31

Feeding on Sacrifice-remains
They reach the Deathless Brahman sure,
Non-sacrificer's not this world
Nor next, O best of Kuru's sons.

32

Thus many kinds of Sacrifice,
The Vedas have declared in full,
Know thou them all of Action born,
This Knowledge gained will set thee Free.

33

Better than any Sacrifice
Is Sacrifice of Wisdom, sure,
All Actions in their Fruition here
In Wisdom culminate, O Parth.

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34

Learn thou this by Discipleship,
By Querries and by Service true,
The wise who see Essence of things
Will instruct thee in Wisdom sound.

35

And knowing this, O Pandu's son,
Thou shalt not in Confusion fall,
For by this thou wilt see in Self
Reflection of all things that be.

36

Ev'n if thou art the worst of men,
And deep immers'd in deadly Sin,
Yet shalt thou cross Sin-ocean wide,
By means of Wisdom-raft, indeed.

37

As burning Fire reduces wood
Turning the same to ashes pure,
So doth, O Arjuna, Wisdom-fire,
Reduce to ashes Actions all.

38

There is nothing so pure, O Parth,
As Wisdom in this world of men,
He, who is perfected in Yog,
Finds it in Self in season due.

39

The person who is full of Faith
Obtaineth Wisdom without fail,
As also he, who Sense controls,
Obtaining Wisdom, Peace attains.

40

But ignorant and faithless ones,
Doubting the Self, destruction meet ;
Neither this World nor that beyond,
Nor Happiness they e'er secure

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41

He who hath Acts renounced by Yog,
And Doubts dispell'd by Wisdom-light,
And who is by the Self controll'd,
Him Actions do not bind at all.

42

Therefore cleaving asunder Doubt,
Ignorance-born, dwelling in heart,
By Wisdom-sword, be firm in Yog,
And stand erect, O Bharata.

Here Ends the Fourth Discourse
Entitled
The Yoga of Wisdom.

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SWAMI DAYANANDA SARASWATI
HIS LIFE & TEACHINGS.

I

RELIGION OR POLITICS FIRST?

Whether for good or evil there can be no question that religion now occupies only a secondary place in the thoughts of our great men and politics the first. One may even say that politics is the religion of the best minds of the country. I cannot speak for other countries but in the case of India this is to be regretted. The Indian people cannot yet say that they have outlived religion. In pure intellectuality they are inferior to none of the European or American peoples. But barring that they can bear no comparison with any of the Western or even Eastern nations. To enumerate all the evils which have crept into and corrupt our society would be a sickening business. But is that community fit for political power in which, under the sanction of religion, women are given no education; in which, under the sanction of religion, the masses are kept in ignorance; in which three-fourths of the people are treated, again under the sanction of religion, as low or untouchable; in which one man refuses to receive food or drink from the hands of another and considers it a meritorious act that will open the gates of Heaven for him? Is that country fit for political power—by political power I do not refer to the privilege of sitting on Legislative Councils but some power of real authority and Government—some form of Colonial Government or Swaraj—where all the teachings of religion and the efforts of society have been directed toward inculcating the living of each man for himself alone? This has been so far carried into practice that it is a common sight in India to see a man, woman, or child lying sick and helpless and no body coming forward to do him or her any the least

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personal service. With a few pieces of copper or even silver some may help him or her but beyond that I have seldom seen anybody troubling himself. How can there be any personal service when to touch, or to be touched by a fallen man is pollution ! It is not that our people have no heart. They feel as keenly as any body else. But their conception of duty is negative, not positive. They think—and they have been taught to think—that what they are bound to do is not to injure any body. That is imperative. To do any one a service is optional and of secondary importance. And to efface yourself for the sake of your country or your people is sheer madness, downright folly, nay altogether sinful and culpable in the eyes of God and all Humanity. For is not God our Lord such a true and just taskmaster and does he not dispense rewards and punishments so nicely that we may well leave both the transgressars of Law and justice and their bleeding victims to be dealt with by Him?

We sincerely admire the resignation of such people but we cannot trust our lives and property to any Government controlled by them.

Well has a writer said that the earth has always sought in every age to conform itself to the Heaven in which it believed.

IS RELIGION NECESSARY ?

Religion is at a discount in these days. Many consider it unnecessary. Some even go so far as to call it harmful. To some it means ignorance and stupidity. To others it is synonymous with narrowness, bigotry, fanaticism. What iniquities have not been perpetrated in its name and under its influence ? Its annals are red with the blood of the deepest crimes—wars, murders, adultery

But after all is it the fault of Religion itself ? Is there anything intrinisically bad in it ? Or is it human

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frailty which corrupts it. As well might wealth or education or power he called harmful because in all ages and in all countries it were the wealthy and the educated and the powerful who oppressed mankind !

In the days of darkness man attributed all strokes of good or bad luck to the pleasure or displeasure of an unseen Power—possessing all appetites—a master man in fact living somewhere in the clouds or the mountain or the river. To Him he paid his homage—of blood and plunder.

The cultured man of to-day in his coat and trousers and necktie, living in a ten storied pile, moving in an automobile or aeroplane, and sustaining himself on extract of meat, condensed milk, tinned meat, and what not,—he, indeed, cannot believe in a God who sends rain or pestilence according to his own sweet will. He can defy plague with his prophylactic serum. He can defy famine with his railway and steam. He sees that the atheistical professor openly and outrageously blasphemes God but the roofs do not come down on his head—not the tongue sticks in his mouth—nor the fits prostrate him to the ground. He sees that disease and death come as easily to him who has spent his life in the service of God as to him who has refused such service. Murderers and thieves appear to him to be as happy as those who have wasted their substance in deep meditation or midnight prayers. For all practical purposes of this life, then, he sees that he need not fear God. He can do without God.

And yet, if in his serener moments, he searches his heart, even he—the cultured man—feels a void. His intellect and his heart alike whisper to him that Life without Religion and without morality is a base and insipid thing after all. There cannot be a thinking man to whom the everlasting questions why and wherefore do not come and demand solution.

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It is possible to live a wholly godless life. Indeed most men do. We can do without God as we can do without education, without music and painting and sculpture, without rail-roads and steamships, without marriage and burial, without any rights and laws. What of that? Who denies that we cannot live like the very brutes? But will that satisfy us?

We forget that we have reached a stage when we cannot ignore that we are endowed with incomparably superior faculties, we cannot stifle the thought that we are called upon to fulfil a higher and a nobler destiny.

We forget that we are endowed with a religious instinct--that we can never wipe it out altogether. Here and there a man may be born in whom this instinct is not developed. But Humanity cannot cast it away. It is too deeply rooted.

Religion is the basis of morality. If one must go, the other cannot stay long.

To hold that religion is unnecessary and harmful is to advance a theory the full effects of which we can only realize when the whole world comes to adopt it. Then perhaps those who now say that they have outlived religion would be the first to call for a return to the old order of things. Because all the rest of the world holds to religion morality aud order, you can with impunity throw them away to the four winds and live a life of liberty and license, unrestrained by any law except your own arbitrary will;—but when other people are equally armed with the weapons of scepticism and atheism--when each man conducts himself like yourself and thinks that he has nothing to fear and nothing to lose--that the meaning of life is only to secure the greatest amount of good to onself cost what it may to others—a chaos will fall upon the earth dark as the night and gruesome as a battle field.

Religion becomes unnecessary when we take a step downward--from humanity to animality—when it is sufficient to live and breed and disappear.

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But for a higher life religion is a necessity. Then in fact we have a religion though we may not know or acknowledge it.

Religion inspires noble thoughts and noble deeds. It is the solace of our life. It is the only thing which supports us in times of adversity. Apart from religion there can be no higher life. Religion alone can give us an adequate motive for the sacrifices a higher life demands.

If there is no God and no future life—if this world and we ourselves are only a chance collection of a number of atoms endowed with a temporary life and consciousness we know not how and why—and all bound to disappear after a time with no traces left of what went before or would come hereafter—it is most insane to bother ourselves with the cares and anxieties of this life; we may as well shoot ourselves or others who may come between us and our enjoyments for then the meaning of life can be no other than personal enjoyment, and each one of us would be justified in pressing the entire universe to his own service. Napolean then would be our truest apostle!

We cannot overrule nature. One or two of us may come to hold extravagant notions—to deny God—to scorn at morality—but the majority will ever remain good old Tories with their gout and their crotchets, their love for the world and their fear of their God—for in Toryism too there is an element of truth which gives it life and solidity.

Skepticism is as old as the fall of Adam. It is the fly in the cup of knowledge—the thorn in the rose of learning—we cannot avoid it. It is inseparable from knowledge. It is a part of our nature. It helps us to think and to grow. But there are some minds which instead of using it as a help, surrender themselves to it and set it up as a God.

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In this hydra—headed world we cannot afford to be any thing else but many sided. Combine as we do in ourselves both matter and spirit—ignorance and knowledge—we cannot be either the one or the other altogether. We must be skeptic and believer both. That seems contradictary. But is not man a bundle of contradictions ? Is he not mysterious and incomprhensble ? There are skeptics who are strictly moral and there are believers who trample on morality. Why is it so ? Leaving aside the explanation that the skeptic or the believer is unable to suit his actions to his theories, is it not possible that our notions of skepticism and morality being so different we see a contradiction where in fact it does not exist ? Much of our misunderstanding is due to our inability to lay bare our thoughts, ideas and sentiments. We are continually being misjudged. We are called skeptics when we are none—or only partial ones.

We may not believe in the old ideas of Heaven and Hell. The life beyond the grave may not be a counterpart of the life here below. Immortality may no longer mean the reaping of eternal reward or punishment. The rebirth theory may not commend itself to us. Our present day knowledge and education may combine to throw doubts on all these. But has it been proved that life ends with the grave ? Not only has it never been proved but to all the attempts that have been made on that behalf mankind has refused to give its assent—and asserted its faith in the Unknowable. Whether the Spirit puts on flesh or is born in a subtler body is more than positive knowledge can say. But if the voice of humanity with its instincts and its accumulated experience of many thousand years counts for any thing, if the clear teachings of the greatest minds and the noblest intellects carry any weight with us, we cannot withhold our belief in a Higher Power and a higher life.

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THE ANCIENT AND MODERN EDUCATIONAL SYSTEM OF INDIA.

III

The Gurukula at Hardwar.

(A Communication from Myron H. Phelps Esqr. B. A. LL B. of New York.)

The outline which was given in my last letter of the daily programme of this institution shows an allowance for recreation which seems rather short according to Western ideas. We would consider eight or nine hours of work daily exacted from high school and college boys, for each of six days in the week, as rather too much. But the teachers say that their health is thoroughly satisfactory, and this seems to be true as they are strong and vigorous in appearance. On the football field their running is swift and their action energetic, and they show much endurance. In cricket matches with teams of other schools their staying powers have often been remarked upon, I am told, and also their indifference to hurts which have disabled others. They wear no foot or head-dress at any time, and they kick the large football powerfully with the barefoot, without showing any sign of flinching. Their good physical condition is shown by the fact that they habitually and comfortably walk barefoot during the hottest weather, a feat which cannot be imitated by most of the inhabitants of this part of the country. They wear no foot covering out of doors, nor fire for warmth in their rooms, during the winter, although the thermometer falls as low as 40d. Farenheit. I have known a number of them to walk 24 miles in one day for amusement, which I don't think many Indian boys of other schools would care to do. All above the 4th class swim, and most of them are expert swimmers, many being able to take at a stretch the three miles down the river from Hardwar. The boys also undertake freely and successfully the hardest physical labour. Extensive protective works in front of the school buildings, for guarding the grounds against encroachments of the river, were built by them. When in time of flood the means of communication with Hardwar

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had been swept away they have built causeways and bridges. Frequently in cases of sickness a boy will sit up with another who is ill all night, and pursue his studies and school work during the day.

Moral and ethical instruction is regular, and extends over the whole ten years of the school course. In the earlier years a large number of helpful Sanskrit verses are memorized by the student. Then follow three text-books, published by the Gurukula, made up of selections from the *Manu Smriti*, than which, as is well known, there is no more fruitful source of sound moral instruction. Appropriate parts of Swami Dayanand's works are also used. To these subjects three to seven periods per week are given. The 9th and 10th classes also receive daily religious instruction from the Governor, and, still more, the boys are assembled, as has been said, each morning for a talk with him on moral and ethical subjects.

The moral and religious character of the student is further powerfully stimulated and developed by the study of the Sanskrit sacred literature, to which a large proportion of each of the 16 years of the course is given. The atmosphere of the Gurukula may be said to be saturated with the Vedas and Upanishads than which nothing could be more favourable to the formation of a high type of character.

All religious instruction is general in its nature. No special creed or doctrines are taught. No effort is made in any manner to influence the religious views of the student.

The formal instruction of the school is supplemented and made effective by daily association with the teachers and superintendents, who carefully watch the habits of the boys.

The views of the Governor on this important aspect of the work of the school were thus expressed to me :—

"Moral education can only be given effectively by teachers who are in constant association with the boys. When this is the case it is easy to give moral lessons. Our plan is to watch the conduct of the pupils at all times, having in mind the correction of defects of character. If we see an error or dereliction we do not humiliate the boy by charging him with it, but I make the fault the subject of general remark the next morning. My method is this. I mention to the boys the subject on which I wish to talk to them, and ask them to

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quote to me an appropriate Sanskrit sloka. Out of the great store they have memorized some boy can always recall a suitable one. I take that as a text, analyse the words and explain the meaning. I show how and why the thing is wrong, and what results will flow from it. For making a strong and permanent impression, the appeal to the authority of the sloka, which the boy will carry away with him, and always keep in memory is of inestimable value. The outcome almost invariably is that the boy whose shortcomings I had in mind seeks me privately and discloses the fault, and usually others, who have had similar experiences or temptations, come to me also. They have perfect confidence in me and tell their thoughts freely If a boy has been at fault, he commonly asks what he shall do. I tell him to think about it and *fix his own* penalty. He goes away and later comes to me again to tell me what he has determined. Perhaps it will be to take but one meal a day for a week, the repetition of the *Gayari* a thousand times a day, the memorization of a dozen slokas while standing, or the like.

"In all this there is, of course, nothing peculiar to the Arya Samaj. The other sects teach the same morals. We teach the simple moral and ethical rules of conduct. We always avoid foreing particular religious views upon a boy.

"The principles of morality are inborn. We do not fied it difficult to awaken them and interest the boys in the subject. But in the ordinary schools to accomplish what we do would be virtually impossible. It is not merely because the teachers are indifferent, which unhappily is also usually the case. The confidence of the boys can only be secured by constant association and that is almost totally lacking in other schools. Our boys are in the habit of sharing their confidences with us—so that we soon find out if anything is wrong. But in other schools the evils are not discovered, even when they are looked for. Once an inspector of schools, who had been deputed to examine and report on the best way of imparting moral instruction, came to get my advice and learn the experience of the Gurukula. He saw what I had outlined, and at once appreciated its force, and the impossibility of the application of the method to Government schools.

"The Government of the United Provinces has recently granted permission to parents to provide at their own expense reli-

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gious instruction for their children, for one-half hour a day. But what can be done in that time, and under those conditions? Moreover, the moral instruction given by teachers so employed would not be understood. Texts would necessarily be taken with which the pupils were not familiar. It is only, as I have said, the relation of master and pupil in close and long-continued association which works in imparting moral instruction.

"As to indications of the measure of success which has attended our efforts to develop the character of the boys, I will refer to several incidents. Two or three years ago when the great Hyderabad flood occurred, the boys read of it in the papers. I had said nothing about it. They came to me and asked if they might hold a meeting. I assented. I did not attend it. Afterwards I learned that they had voted a resolution to go without milk, ghee and dhal for 15 days and sent the money saved to the destitute. This was the more noticeable inasmuch as only a year before Swami Nitianand, a *sanyasi*, and one of the most admired and beloved of swamis, belonging to the Arya Samaj, had been deported from the Hyderabad State simply because he was an Arya. But the boys very properly thought that this ought not to influence them.

"Their willing and heroic self-sacrifice has been of great service to us at times. We once had 12 or 13 typhoid patients at once and but for the help of the boys in nursing we should have been at a loss how to get on at all. They nursed at night and carried on their studies by day. We will soon have our trained ambulance corps, and will then be able to go to the help of others.

"Once there was a fire in a neighbouring village. The boys turned out—it was night—and worked bravely, barefooted, amid the flames, in rescuing people and property.

"I have been asked how we maintained discipline. We have not the slightest difficulty. If any emergency arises all we have to do is to appeal to their sense of right—to *Dharma*. This is always effective."

The value to Indian boys of such an opportunity for moral instruction and discipline can only to be understood by those who know how completely the discipline of the Indian home has broken down in the modern days. Those who do not appreciate this fact are very apt sharply to criticise Indian parents for consenting to the seperation of their sons from their homes during the whole of their youth and early manhood. But that this deplorable condition actually

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exists so generally as to characterise Indian social life, I cannot doubt. In all the parts of India which I have visited, I have found it a constant theme of lamentation. It is said that the young men are growing up without discipline either in the home or in the school; which must mean, if it be true, that they are growing up without properly formed character.

I have found, also, a singular uniformity of view as to the causes of this tragic failure. I have heard the same tale told almost in the same words in the southernmost and northernmost provinces of India, and I cannot do better than to quote again the opinion of the distinguished governor of the Gurukula which was given to me in almost these words :—

"The cause of the breaking down of our home discipline is firstly, the ignorance of our women. That began, we think, with the advent of the Mahomedans. Heretofore marriage was not performed until full maturity had been reached by both the young man and the young woman; but to protect our women from the Mahomedans early marriage was introduced. We see that the *purdah* system does not obtain except where there was Mahomedan rule. We do not find it in Bombay or in Maharashtra. With early marriage the education of women came to be neglected almost of necessity. They become too ignorant properly to train up their children. The advent of western education has also had a fatal influence upon our own life. In the first place, it has interfered with the giving of such care as the mother was before able to bestow upon her children. So far as our women have been educated at all, they have been educated after European methods. They have contracted European ideas, and are disposed to shirk household duties and care of children. They have imbibed the inclination to give their time to matters outside of their homes.

IV.

I closed my last letter in the midst of my report of a conversation with the Governor of Gurukula on the causes of the failure of discipline for the young in modern Hindu homes. He further said to me :—

"As regards our men, Western education has made agnostics and atheists of most of them who have come into contact with it; that is, agnostics and atheistis at heart. Unhappily they still pretend to religion and wear the insignia of religious men, which is much

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worse than irreligion alone. Hypocrisy is rampant amongst us. Both the Mahomedan and Hindu leaders are without religious belief and their lives are generally insincere. This dissembling is due to luxurious Western habits. Men who live simply can only with difficulty be swerved from their principles but those addicted to sense-indulgence easily sacrifice character to enjoyment.

"So, of course, the practice of religious ceremonials at our homes has fallen into dessuetude. The father himself no longer performs them and does not, indeed cannot, hold his children to them. The home life has lost its system, order and discipline. Each one goes his own way, takes his own time, thinks only of his own convenience. We have a Sanskrit proverb which runs:—'He alone can become a man of character who has for his first master the mother, for his second the father and for his ultimate master the Acharya (teacher of the Gurukula.)"

The conclusions drawn by many thinking people from this state of affairs are of so grave and even startling a character that I can hardly blame those who are unacquainted with the actual conditions if they are disposed to regard them as alarmist and uncalled for. It has, however, been repeatedly said to me and with a show of sound reason and authority which compels conviction, that the lack of self-control, the inability to restrain the appetites and passions, found among the young men of this time, owing to the complete lack of discipline in their lives and the consequent formation in them of substantial qualities of character, commonly result in the most deplorable irregularities of life, which in many cases ruin the health and destroy for life the prospects of the victims, so that, while the destructive evils of early marriage were keenly appreciated, it was still felt, on account of these dangers, to be the safer and therefore the wiser course to pursue! And a number of the most thoughtful men I have met, both in South and North India, have expressed the view that only a system of residential schools where boys could live for a long series of years under the vigilant care and subject to the judicious discipline of wise and competent instructors *i. e.*, a schools essentially of the Gurukula type, could, under existing circumstances, rescue the youth of this country from these evils. The Gurukula, therefore, appears to be an institution of immense importance for the future of India. Words indeed will hardly express the urgency which seems to me to attach to this whole matter. Another point which requires notice in this connec-

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tion is the necessity for the safe and morally effective education of boys of removing them from the corrupting influences of city life, a necessity specially imperative, it seems in India. I am told that it cannot be appreciated by one who has not lived in Indian urban quarters and mingled with the people with a good knowledge of the vernaculars, and is, therefore, substantially a sealed book to Europeans. The language commonly used in the streets and in the bazars is said to be incredibly corrupt. Those who frequent them become so accustomed to filthy and obscene expressions that they lose their sense of decency in speech and commonly employ such language, even when the occasion offers no colour of reason for doing so. Moreover lurking about the streets and infesting the purlieus of schools and colleges, are vile characters who turn the boys into dens of vice and initiate them into unspeakable practices. From such influences and associations school boys in cities cannot be protected, and they are almost necessarily fatal to all elevating moral influences and training. It is one of the chief re-commendations of such institutions as the Gurukula that they effectually safeguard their pupils from these dangers.

With all the attention the Gurukula gives to the Vedas and other sacred books it is the aim of the management to make it a first class institution for the study of Western literature and modern science. The full development of this part of the scheme has, however, hitherto been impossible for want of adquate funds. But the effort has been made to keep the school up to the requirements of the pupils who are still for the most part in the lower classes and in this measurable success has been attained. There is nothing antiquaited or insular about the methods of instruction employed, and the range of study and reading is wide and liberal. English is begun in the 6th year and is compulsory during the following 8 years, and as most of the teachers have good command of English the boys of the college classes have acquired considerable facility in its use. They have, therefore, the mental equipment for keeping in touch with the thought and activities of the world, and it is the aim of the management to see that they do so. They have had installations of the telephone and wireless telegraphy in the laboratory. The Library is fairly large and well chosen, and the reading room is supplied with a number of Anglo-Indian and Indian dailies as well as Magazines. The curriculum includes, Plato, Mill, and Herbert Spencer; Jevon, Fowler, Stock and Welton in Logic; James and

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Ladd in Psychology; Flint's Theism, Muirhead's Ethics; Marshall, Nicholson, Keynes and Seligman in economics; Seeley, Gardiner and Oman in English History; Bluntschlie's *State* and Alston's *Constitution*. On the private library shelves of college students I noticed such authors as Bacon, Locke, Kant, Goethe, Emerson, Martineau, Mallock, Sir Oliver Lodge, and in these volumes work was attested by abundant underscorings.

In science the boys passing from the 10th class, which corresponds with the matriculation class of other institutions, have several years' advantage over the latter. They have completed Wright's and Jones' text-books of Physics and Fourneaux' and Jago's Chemistries, and have had two year's instruction in mechanics, whereas other arts matriculants have commonly only studied these subjects in primers. For two years they have had lectures on Political Economy, of which the others have had nothing. Those who have wished it have had instruction in carpentry and the elements of agriculture. Students in agriculture are required each to cultivate a plot of ground, under the supervision of a graduate of an American agricultural college. In mathematics the 10th year Gurukula boys are about on a par with the ordinary matriculant, having studied arithmetic, algebra up to quadratic equations and six books of Euclid. In history their reading has covered a far wider range than is usual with boys of their age. They have had 1,500 to 2,000 pages of Indian and English history, whereas the usual amount read by students of their grade is 300 or 400 pages. They may fairly be said to have reached the ordinary B. A. standard in this subject. In English they are somewhat behind in the 10th class, but do not seem to be materially so in the 14th class which is the highest now in the school. In Sanskrit they are far advanced. As it is the first language of the school, comparison should be made with the proficiency of other students in the first language of other schools i. e., English. It is said that 10th year boys are as well acquainted with Sanskrit as most M. A.'s are with English. They read, write and speak Sanskrit with ease. I have myself attended these clubs, meetings and heard Sanskrit spoken fluently by both school and college boys. This experience is quite impressive as indicating the efficiency of the instruction in this language. There are six essay and debating clubs in which Sanskrit is spoken, three in which

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English is spoken and one conducted in Hindi, all of these being above the 5th class of the school. In and below the fifth class there are other language exercises of a similar character.

Tenth year boys have also given much time to Indian philosophy and logic. As to the Vernacular, that used here being Hindi, of course the Gurukula students have a far better knowledge of it than those of other schools, since it is the only usual medium of instruction, both in school and college classes. I was told by a professor who has compared the language of essays and speeches given here on special occasions with that heard at Hindu conferences that the former is far superior to the latter. The age of the 10th year boy is 17 to 18, which is about one year higher than the average age of other matriculants.

So far as I can gather, the boy at the end of the 10th year of the Gurukula is at least on a par in intellectual equipment with the student who has reached the F. A. Standard in other colleges. This advantage is no doubt partly due to the much more favourable conditions for study which he enjoys, viz, quiet and natural surroundings, pure air, sufficient exercise (which is here compulsory) and the greatest regularity of life. Contrast this with the cramped and congested city surroundings of most Indian College boys, their habitual neglect of exercise and their utter irregularity of life, frequently working as they do far into the night or all night before examinations—for Indian students really work with great intensity at times—habits which frequently so impair their health as to leave them quite unfit for the serious work of life.

The advantage of Gurukula student is due in a still greater degree to the fact that instruction is imparted to him in his own language and is therefore readily understood and assimilated. The use of the Hindi as the medium of instruction is one of the features of the school which is regarded as exceedingly important. I will speak of this at greater length in my next letter.

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THE LIVES AND TIMES OF SIKH GURUS.

AND AFTER

III

I have depicted, through imperfectly, the political and religious anarchy in the land and the gradual but steady decline of Hindu thought proceeding from the stagnation of the Budhistic movement. The social condition of the people under such circumstances can be more easily imagined than described. Over the head of such an inert mass of humanity broke the storm of Islam. The rise of Islam may be fully likened to a volcanic eruption. For the first few years Islam had been a religion of peace and love but now that the Prophet found himself at the head of a host of a devoted following, he inculcated doctrines which gave Islam an aggressive turn and had in its results a world-shaking significance. The Islamites had tasted victory and defeat and were well inured to fighting before the Prophet died. The battle of Beder (624AD); the first step of Islam to dominion, the battle of Ohad (625 AD); the Expedition against the Jews (626 AD); the Siege of Medina (627-628 A.D.); subjection of Mecca, Victories of Honian and Autas (630 A. D.); and the expedition against Greeks in Syria (632 A. D.); all these events took place in the life-time of the Prophet. All this commotion was the result of twenty two years preaching from 610 or to 632 A. D. *i. e.* from the commencement of the prohetic career till the death of the Prophet.

The real eruption, so to speak, of the volcanic energy and religious enthusiasm generated and stored in the Arabs by his teachings, took place after the

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demise of the Prophet. The first flow of fanaticism was towards Europe. The rise of Islam coincided with the most degenerate and disorderly period of the Romans and the Persians. At that time there was no power round about Arabia strong enough to stem the torrent of Islam. Christendom had to bear the brunt of Islam. The greater part of Syria and Mosopotamia had been subdued and Heracleus, the Grecian monarch—the first Christian who met Mohammadans—was worsted within two years of the death of the Prophet (632-634 A. D). The ancient empire of the Persians was overthrown at the battle of Kadisiya and Nihavind (637,641 A. D). Palastine, Phoenicia, and Egypt submitted to the Arabs almost without a struggle (638-639 A. D).

"During the reign of Omar, the 2nd Caliph," says Khandimir, "the Saracens conquered 36000 cities, towns and castles; destroyed 4000 Christian, Magian and Pagan temples; and erected 1400 mosques."

A vigorous force of expansion was pushing on the outpost of the Saracen empire along the Northern and Southern costs of the Mediterranean. The Moslem armies ran over North Africa till the Westernmost extremity was reached, when they pulled up horses for want of land. With sword uplifted and face towards the sky, and the deep ocean before them, the Moslem General Taruk rushed on his charger into the sea; exclaiming "but for these waves he would have carried the banner of Islam to other worlds."

From Africa the Moslems leaped into Spain at Gibralter. (711 A. D). The whole of Europe was in danger of being drowned in the billows of Islam on both sides.

The pressure of Islam was as effective towards the East as towards the West. The Saracens trampled

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over Persia as far as Oxus, subdued Khorasan (710 A. D.) occupied Sindh of which Balochistan was then a dependency (717 A.), and shattered by a disastrous defeat the Chinese dominion over the countries to her west (751 A. D). In short the human obstacles were of no avail but only natural barriers sometimes proved impregnable for the ever-victorious Arabs. The Moslems shook to the foundations the thrones of Khusros, Phoroahs and Caesars; held under sway Gothic Spain for eight hundred years and invaded the successors of Augustas and Artaxarces. Within one hundred years after the death of the Prophet, the sway of his successors extended from Indus to Atlantic, over the distant and various provinces which may be comprised under the names of Persia, Syria, Egypt, Africa and Spain.

I have outlined the history of the spread of Islam for the first hundred years to show the nature of the movement and that of the people inspired by it. The birth of the Prophet was fortunately placed in the most degenerate period of Persians and Romans but the Islamites were still more fortunate in turning their attention towards India in the darkest period of the Hindus described above (Para II). Other invaders had either returned whence they came or were absorbed in the general population; and they have left few traces of their presence. With Islam it was different. Its pressure was more continuous, and the disparity in religious beliefs between the inhabitants and these invaders produced far deeper and more lasting results.

To the degeneracy of the people was now added the inevitable foreign subjection. This is the immutable historical truth that people lose their own Government when they deteriorate mentally as well as physically. Imitation and adaptability sometimes further cripple the

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force of character and mar the virtues. In our case the foreign subjection simply made the bad case worse. It hastened the decay which our own religious and social notions had set in and which had made us easily accessible to the foreign conquerors.

The saints and preachers of Islam followed the sword into India. The influence of their teaching and preaching is often minimized. It is easy to follow the movements of big batallions whereas the moral forces that inspire them are difficult to perceive. The teachings of Islam had their influence on the Hindu mind. The eclectic sects like Dadoo, Kabeer and Sikh were the outcome of Islamic influence on Hindu thought in the 15th century A. D; as the Brahmo Samaj is that of Christianity at present.

I think, I have described sufficiently the religious, social as well as political influences which made and the forces at work on the Hindu society before and during the times of Sikh Gurus. Now I will proceed with the "Lives and Times" of the Gurus themselves; the great souls who "departing left behind them footprints on the sands of time."

Of that which exists in the soul, political freedom and institutions of equality, and so forth, are but the shadows (necessarily thrown); and Democracy in states and constitutions but the shadow of that which first expresses itself in the glance of the eye or the appearance of the skin.

(Edward Carpenter).

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An Exposition of the 36th Chapter of the Yajur Veda.

III

SAVITUR MANTRA.

तत्सवितुर्व्वरेण्यम्भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात्। सावित्री मंत्र। चतस्रो विद्याः, १ सावित्री, २ दैवी ३ वारुणी ४ भार्गवी इति। विद्यते यया सा विद्या। सावित्री चतुष्पादिति।

I सावित्रीविद्या, √षू=प्रेरणे ; √षु=प्रसवैश्वर्ययोः। सविता =जनः (प्रजापतिः)। सर्वस्य प्रसविता (नि० १०–३१) सकलैश्वर्यप्रदः (आः भा)। " सविता सर्वभूतानां, सर्वभावान् प्रसूयते, पवनात् प्रेरणाच्चैव, सविता तेन चोच्यते "। (योः या) अनुप्रयाणमुषसः सविता च विराजति (नि० १२–१३) + या प्रेरयति सा चित्तवृतिः=

जागृतस्थानः+पुनः { यथोर्णनाभिः सृजते गृह्णते च तथाक्षरात् संभवतीह विश्वम्। यदा सुनोतिसविता स उच्यते, यदा वृणोति, स्वमेव वरेण्यः+

' सविता सुनोति विश्वं कर्म, प्रत्यक्षंब्रह्म यस्मिन् लोकत्रयं समर्पितम्। जागृतस्थानो ज्योतिष्कृत् यथा जगत्यां सम्पद्यते! विविधं जगद्राजयति (विराट्) नि० ७–१३। अङ्गानि भयति (अग्नि) नि० ७–१४। विश्वं प्रेरयति (वैश्वानर) नि०७–२१+'

सविता=जनः। (विराट्+अग्निः+वैश्वानरः)=अ (सः प्र)

II दैवीविद्या, दिव+अच्=देवः 'पचाद्यच्'। √दिवु=क्रीडा विजिगीषा व्यवहार द्युति मोद मद कांति गति स्वपनेषु। देवो दानाद्वा दीपनाद्वा द्योतनाद्वा, द्युस्थानो भवतीति वा(नि० ७–१५)। दाम्वतदन्त दयध्वमिति दैवी वागनुवदति (ब्र० प्र० ७–२)।

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'परोक्षप्रिया हि देवाः प्रत्यक्षद्विषः (गो० ब्रा०)*। सत्यं देवाः अनृतं मनुष्याः (श० २२–१५)। देव :=सत्यम् (प्रजापतिः) यो विजिगीषते स देवः (आ० भा०) सत्यमेव जयते नानृतम् (उप० मु० ३–१–६)। सत्य; अन्तरिक्ष; कस्माद्यदंतस्त्रदक्षयः (मि० २–१०) देवोऽमृतेनोदकामताम्। (अथर्व० १९–१९–१) देवोऽमरः (अको) देवः पद नामसुपठितम् (निघ० ५–६) देवोऽन्तर्यामीश्वरः (सा० भा०)। अंतर्याम्यधि दैवादिषु (वे० सू० २–१६) वेदोसि येन त्वं देव (यजुर्वेद २–२१) + देवोन्तरिक्षं ब्रह्म, यस्मिन् वेदत्रयं प्रतिष्ठितं। स्वप्नस्यानो मने यथा ह्रियते आयम्यमानमन्तरेव (हिरण्यगर्भः) नि० १–१०। अन्नरेव दीपनात् बलं लभते (वायुः) –(नि० १०–१)। तत्र द्योतनादात्वपतिमाचष्टे (तैजसः) नि० १२–३७।

देवः सत्यः (हिरण्यगभः + वायुः + तैजसः) =उ (सः प्र)

III वारुणीविद्या वरेण्यम्=वरणीयम्=अभीष्टं सुखम् (नि० १२–१३)। वरेण्यम् प्रजानांवरिष्ठम् (उपसु० २–२–१)। तान् वरिष्ठः प्राणः उवाच (उप० प्र० १–२)। अत्र वृञ्ण्यः (३–३–७६)। √वृञ् स्वीकरणे, यः स्वयम् कुरुते स स्वयम्भूः। स्वयम्भू= स्वमपीतः=प्राणः+नाकं प्यख्यदवरेण्यस्तु (गि० १२–१३)।

सुखनाम् (पुनः) वरेण्यः=वरणीयः=वरिष्ठः=वरूथ्यः। वरूथ्यः रयिंदाः (यजु० ३–२५)। रयिश्च प्राणश्च (उप० प्र०१) वरेण्यमात्मानाम (नि०)। एवं स देतो भगवान् वरेण्यः यो निस्वभावानधितिष्ठत्येकः (उपश्चे ५–४)।

(पुनः) वरेण्यम् = वरणीयम् = वरिष्ठम् = वरूथ्यम्। वरिष्ठः = महः (अ० को०) वरिष्ठः = प्राणः। येन सर्वम् महीयते; प्राणेन सर्वम् महीयते।

(पुनः) वरणीयम् = ईप्सितं स्ववैंप्राणिभिः। = सुखम्।

वरेण्यम् प्रजानां वरिष्ठम् महद्ब्रह्म, यस्मिन्नरा इव रथना-

* द्वेब्रह्मणोरूपे, मूर्त्तं चामूर्त्तं चाथयन्मूर्त्तं तदसत्यम्। यदमूर्त्तं तत्सत्यम् सः० उपः० प्र० ५–२)

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भौसंहताः सर्वे प्राणा; सुषुप्तिस्थानो हृदयो यथा ज्ञानं वृणोति, सर्वज्ञ बीजं च जायते ईश्वरः (यो० सू०) वृणोति कर्म, अखंड स्वरूपो स्वमिति (आदित्यः) (नि०) तस्मात् प्राणः प्रज्ञा न घनोज्ञेयः = प्राज्ञः 'भूतौघनः' = (प०)।

वरेण्यः=महः (ईश्वरः आदित्यः प्राज्ञः)=म् (सः० प्र०)।

IX भार्गवीविद्या अंभृञ्य जूजि युजि भृजि स्यो कुश्च (३-४-२१६) भ्रस्ज धातोरसुन प्रत्ययः कवर्गादेशश्च, भृज्यन्ते येनैतद् सर्वम् कल्मषम्भृज्जन्ति वा दुःखमूलानि येन तत्, भर्गः शुद्धस्वरूपं ब्रह्म (आ० भा०)। भर्गः पाप तापकः= तपः (सा० भा०) भर्ज्जो = आमर्दने, धातोः पापभंजनहेतु भूतम् = शिवम् (भारद्वाजे)। भर्गः=शिवम् (आः० को०) नमः भर्गाय शिवाय (शिः० स ०)।

'माधवाचार्यो 'भार्गः' शब्दम् असुन् प्रत्ययान्तारनिर्दिदेश योगी याज्ञवल्क्य वचनेन' घञन्तत्वेनादन्तम् निरदिक्षदिति विशेषः। यदि वाऽसुन्नन्तम् यदि वा 'घञन्तः उभयत्रापि नित्वाद् ञित्वाद् आदेः उदात्ततेति नस्वरभेदाः। भर्गः भेर्गम्।

(पुनः) भ्रस्ज पाके, भवदेधातुः यस्मात् पाचयतेजगत्। भ्राजते दीप्यते जगदायस्दमं हरत्यपिते + (योया)

(पुनः) 'भ' भासयतीमान् लोकानिति, 'र' रञ्जयतीमानि भूतानि, 'ग' इत्यस्मिन्नागच्छतीमाः प्रजाः, तस्माद् भरगः भर्गः उच्यते + (मैः० उप० प्र० ५-७) + ।

(पुनः) गत्युत्क्रान्त्यागतीनान् (वे० सू० २-३-४) इति सूत्रादपि ब्रह्म भर्गः प्रतीयते + गायत्री स्वरूपमेव भर्गः (गो० ब्रा० ५-१५)।

'भर्गः- तपः, गायत्रीस्वरूपम् (परंब्रह्म, प्रपंचोपशमं शिवं)=अतात्रम्' + "सवितुर्देवस्य वरेण्यम् भर्गः = ॐम्= ओ३म् + (भा) नदोम्। धीमहि यन्नो। धियः। प्रचोदयात्।

+ { (गायत्री मंत्रः प्रणवार्थ- भावनम् इति मे मतिः) }

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धीमहि=। धरेमहि २ ध्यायेम ३ दधिमहि+
धियः—। प्रज्ञा २ कर्म ३ प्राणः +
ध-धीः प्रज्ञा, इ-मनः, येप्राणः स् मानससूर्यः, तेषां समूहे, धियम् नपुंसको, द्वितीयांतः धियः +
यः=यद् 'छांदसत्वाद्विङ्गव्यत्ययः'
प्रचोदयात्= प्रकर्षेणप्रेरयति यद्वा आत्मज्ञानमुपदिशति + चोदनाचोपदेशश्च विधिश्चैकार्थवाचिनीति भट्टी +

(यथा) चोदयित्री सूनृतानां चेतन्ती सुमतीनां यज्ञं दधे सरस्वती (यजुर्वेद २—८५)।

गायत्रो मंत्रः प्रणवार्थ भावनमिति बोद्धव्यम्। गायत्री मंत्रार्थ भावनं विविधं परिगीतमृषिभिः।

१ आविः सन्निहितं, गुहाचरन्नाम महन् पदम्, अत्रै तत् समर्पितम्, राजत् प्राणान्निमिषत् च यदेनद् जानाथ सदसत् वरेण्यम् वरं विज्ञानाद् यदूवरिष्ठम् प्रजानाम् (सु० उप० २—२—१)।

२ तत् सवितुर्वृणीमहे वयं देवस्य भोजनं श्रेष्ठं, सर्वधातमं तुरं भगस्य धीमहि (ऋ० वे० ५—८२—१)+अन्धः=भगः, तुरंतरणात् (१२—१४) तुरोयभोभवति +।

३ विश्वारूपाणि प्रतिमुंचयते कविः प्रासावीद् यद् भद्रं द्विपदे चदुष्पदे विनाकमख्यत सविता वरेण्योऽनुप्रयाण मुषसो विराजति (यजुर्वेद १२—३) + नि० १२—१३ उषाकांति कर्मणः, वष्टेः (१२—५) +

४ एकोवशी सर्व भूतांतरात्मा एकं रूपं बहुधा यः करोति। तमात्मसंस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतन्नेतरेषाम्। (कठ० उप० २—५—१२)

५ सपर्यगाच्छुक्र मकाय मव्रण मस्नाविरं शुद्धमपापविद्धं कविर्मनीषी परिभूः स्वयंभूर्याथातथ्योऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः (यजुर्वेद ४०—८)

६ यस्तूर्णनाभ इव तन्तुभिः प्रधानजैः स्वभावतः देव एकः स्वमावृणोति सनो दधात ब्रह्माव्ययम् (श्वे० उप०)

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७ यस्मिन्द्यौः पृथिवी चान्तरिक्षे भाँते मनः सह प्राणैश्च सर्वैः तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथ अमृतस्यैष-सेतुः (उप० मु० २–२–५)

८ अरा इव रथनाभौ संहता यत्र नाड्यः स एकोऽन्तश्चरते बहुधा जायमानः ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पराय तमसः परस्तात् (उप० मु० २–६)

९ तपसाचीयते ब्रह्म, ततोऽन्नमभिजायते । अन्नात् प्राणः मनः सत्यम् लोका कर्मसु चामृतम् । कृ वृ जृ सिद्रूपन्य निस्व-निभ्योनित् (उप० मु० १–७) अनिति जीवयतीत्यन्नम् (उण० ३–१०)

(A) सवितुर्देवस्य वरेण्यं भर्गः कवयोऽन्न माहुः । कर्माणी धियस्तदुते ब्रवीमि, प्रचोदयात्' सविता याभिरेतीति (गो० ब्रा० -३२)

(B) सवितुर्देवस्य वरेण्यं भर्गः 'रविमंडलस्थं पुरेषं ध्येयं मध्ये' चिन्तयामि योऽसावादित्ये पुरुषः सोऽहमिति ध्यायंति वेदांतिनः ।

The third part of Gayatri is the Savitri Mantra. The Rishi of Savitri is Vishwamitra, who realised the mysetries of this Mantra. The term Rishi signifies 'Seer' (drushta). साक्षात् कृत धर्माणऋषयोबभूवुः. The appellations used by the Seers of Hymns about themselves are, Rishi, Kavi, Medhavi, Vipra, Vedhas, Vepas chit, Muni etc. They have always called themselves "मन्त्रकृत', meaning the Seers of Hymns; and always use the words, √Kri=to make, √taksh=to fabricate; √Jan to produce √Ri=to move √iyormi=I send forth etc. (Vide *Yaska's Nirukta on the point) to denote their seership. When however, during the time of Jaimini, the question of the Rishis being the real authors of the Hymns was discussed by the Naiyayakas who held that 'the Vedas were of recent origin, because the names of Rishis were applied to certain parts of them as Kathaka of Kowthuma", Jainmini stated this and similar

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other views in his Sutras, (1-1,27-28.) and replied to them in Sutra 31. The existing commentaries on these Sutras, may be studied with great advantage. Jaimini here lays down that "as the Vedas were not made by men, the names of Rishis and others, which therein appear, are not the names of those who composed the mantras, but of those, who traditionally handed down the teachings contained in them. In short the Rishis were seers (द्रष्टा). This explanation is also adopted by all the leading commentators on the Vedas, including of course, Sayanacharya and Swami Dayananda Saraswati who deals with the question at great length in the introduction to his Rig Veda Bhashyam. The Devta or the subject of Savitri is Savitri the Eternal father who made the *Sun*, a highly fitting lesson on His attibutes and nature. Gayatri enjoins the worship of Om. The ancient Rishis styled it (दीक्षा) or initiation into Divine knowledge; (धर्म्म) a religion; (उपासना) or meditation. For what but sound conception, pure religion, and true worship, may be consistent with the contemplation of God. ज्ञानकर्मोपसनं ब्रह्म धाम सापाम् Knowledge, Religion and Worship are the successive steps, by which the seeker after Truth rises to the source of all Truth.

"The first glimpse of divinity that is caught by the scientific mind is of the most external kind, in fact derived from the *Sun*, such as the panoramical display, the chromatic beauty and the adaptation of physical forces (motion) to one another with the greatest regularity, precision and uniformity. After the mind has familiarized itself with this, there dawns a *philosophical* perception of the interior designs of nature, with which perception, the mind soars higher, till the design itself is found to be the outcome of the constituional and *spontaneous* tendences of the Dietý called *Principles*. Contemplating from the platform of these principles, the mind rises to the Fountain of all principles—the essental Divnity embodying all in one. These being

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the successive steps, through which the mind rises to the contemplation of Gayatri the phases of His existence are four in number. I सावित्री II देवी III वारुणी IV भार्गवी.

I Savitri is the first phase. In this phase God is viewed as creating the frame of the universe, and residing in all its physical parts and moving them, and like the wakeful phase of the human spirit is manifest as diffused in the material nature (विराट्), and pervading all parts, determines the dispostion of seven organs (अग्निः) and regulates with precision and order, the conscious and valuntary move ment of the body (वैश्वानर). According to Swami Dayananda Saraswati, Virat, Agni and Vaishwanara represent a आ. the first matra. स०

II Daivi is the second Phase. In this phase God is viewed as contemplating the eternal designs and fixing the types of Rig, Yajur, Sama and like the dreaming phase of the Spirit is realised as getting ultra sensual or internal and playing only in the central mansion (हिरण्य गर्भः), being highly energetic (वायु) and interlinking the several ideas that constitute the design (तैजसः). According to Sawmi Dayananda Saraswati हिरण्यगर्भः, वायुः, तैजसः represent U (उ) the second matra. (सप्र.)

III Varuna is the third phase. In this phase God is viewed as himself, all delight and the embodiment of all ideas and principles, that maintain the life of the Physical universe; and like the slumbering phase of the human spirit is veiwed in his own constitution, as folding all the conscious mentalities within himself in the germ (ईश्वर) without any distinction of perception, memory, imagination, conception, judgment, reason and discrimination and and suspending all voluntary movements as if in the nucleus (आदित्य) without any differentation of cognition, emotion, sentiment, desire, will, deliberation and moral disposition. Hence, he is known as Pragmanghona प्राज्ञ, the embodiment of all ideas and principles and possesses highest

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wisdom in vital principles. According to Swami Dayananda Saraswati आदित्यः and प्राज्ञ represent m म, the third matra सप्र.

IV. Bhargovi is the fourth Phase. In this phase God is viewed in the essential mode of existence तप, the absolute and unconditional with no trace of the relative or conditional world about Him प्रपंचोपशमम्, All Calm, All Peace and all Bliss शिवम्. This is *Bharga*, the universal spirit. His worship burns down all ignorance and sin never to grow up again. He should be known. This corresponds to no matra अमात्रम्. +

Om is the most most estimable name of the universal spirit ब्रह्म, the modes of existence of this spirit, being truly represented by matras or the single letters A.U.M. अउम् of which the monosyllable Om is made up.

"Om is endowed with innate omnipresence, omniscience, and omnipotence 'भूर्भुवः स्वः,. He essentially exists भर्गः; Himself, the embodiment of all principles, that maintains the life of the universe वरेण्यम् does design and is interior Reality देवः; and imparteth Eternal motion to all external nature सविता. Contemplate this Om, who internally irradiates our souls धियः.

Now it is quite clear that the गायत्री मंत्र *is the exposition of* प्रणव *or Om.*

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Reviews and Notices.

1. "Spiritual Consciousness". By Swami A. P. Mukerji.

This book, as its title indicates, is a treatise on *Yoga Shastra*. In it the author, who is a *Yogi*, makes an attempt to prepare the lay man for a proper understanding of the *Yoga* philosophy and, through a series of wise and pregnant sayings, impresses on the reader's mind the necessity for rising above materialism by solving the great and eternal problem, "What am I ?" The book contains 20 chapters and is full of deep and mature thoughts. We will make a few quotations :—

(1) "Enjoyment is not, and ought not to be, the goal of life. Sense-enjoyments end in satiety and exhaustion. Power and pelf, riches and all that riches mean, only tie us down to a narrow sphere. But in the long run we do come to know that happiness is not in them. This is a tremendous truth, yet God mercifully screens it from us till we are prepared to receive it."

(2) "The first essential is to pitch our aims high. Let us look upward and upward alone. Let us pray to God for strength by all means, but let us be prepared to deserve His grace by walking a straight path."

(3) "Action, right action, unselfish action,—these alone can give us strength. *To think is to act. To act is to live. To live is to love.* "Love, Love ; that is the sole resource."

(4) "Disease may come ; limb after limb may be lopped off ; sorrow may strike thee to the core ; yet cease not to think nobly, act nobly, and desire nobly."

(5) "We have long lived under the influence of fear—the first-born of Ignorance. Let this fear be killed outright. Let knowledge come and with it its power—Courage. This is the Supreme lesson we have to learn—Fear leads us from death to death ;. Courage opens the gate into Life, Serenity and Joy".

The most important chapter in the book is Chapter XVII. It treats of *Meditation* and *Reflection*, and is full of valuable

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hints and suggestions for a student of the *Yoga* Darshana on its practical side.

The author recommends the following *Meditation* exercises for daily practice :—

(1) "I will be what I will to be. I "can" and I "will" be Free."

(2) "Locked up in my soul is All-Power,—All-Wisdom,—All-Love."

(3) "My first, last and only Mission in life, is to give explicit expression to this Soul-Force."

(4) "I live for Self-Perfection".

(5) "My inner nature is a battery of irresistable force and energy".

(6) "I resolve to be Desire—Free."

(7) "I dedicate myself—body, soul and spirit—to the service of the "Great Orphan," Humanity."

(8) "I worship God by serving Man".

(9) "I resolve to strive for the *Buddha-Life*, the *Christ-Life*".

(10) "I resolve to be Serious".

(11) "I resolve to be Fearless."

(12) "I resolve to be Pure, Chaste, Clean, Contented, Studious".

(13) "I resolve to be Righteous".

(14) "I resolve to mount guard over Speech, Thought and Action."

(15) "I resolve to be Gentle, and Quiet and Loving".

(16) "I resolve to be a staunch upholder of the Great Law of Compassion and Non-Injury".

(17) "By the Sword of Knowledge, I resolve to cut asunder and dispel all doubt, within and without."

(18) By force of my Will-Power, I resolve to crush and starve out all sensual and unclean thoughts, all lust of the flesh all pride of life."

(19) "I wish every one perfect Soul Bliss."

(20) "I am and have Eternal Life."

(21) "I am one with All."

(22) "I am the All."

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These are some of the *Meditation* exercises recommended by the author, and for one spiritually inclined, they are surely of immense usefulness.

"Spiritual Consciousness" is full of hope and inspiration, and the "Yogi Publication Society" of Chicago deserves the heartiest congratulations of the Indian public on the production of this excellent work, which is likely to be of great service to those who wish to make a practical study of the grand Yoga philosophy of ancient Aryavarta.

"Glimpses of the Orient To-day."

BY

MR. SAINT NIHAL SINGH.

This is the record of the author's recent ramble through Asia. He personally visited all the lands about which he writes, with one or two exceptions. To quote the author of the book, "it is a collection of impressions formed as the writer slowly journeyed from one land to another, living amongst the peoples as one of them."

The main interest of the book lies in the fact that it is written by an Asian, who feels for the Asiatics and sympathises with them.

The treatment is critical and historical; but special prominence has been given to the literary side of continental activity.

A clear account of the growth of *Nationalism* in the different countries of Asia is intended to be conveyed to the Indian youth—for whom the book is especially designed, and it is hoped that it may be the means of inspiring them to work for the uplift of their Motherland.

A special chapter is devoted to "Evolution, not Revolution, in India."

Dealing with the so-called "Unrest in India," the author observes :—

"Did you ever strike two pieces of flint violently together? Did you witness what happened? The two pieces of stone, coming in contact with each other produced a spark of fire. This is what

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has happened in India. The ancient Oriental civilization abided side by side in Hindustan with Western enlightenment. The two did not collide for many generations. They merely touched each other. The Russo-Japanese War, the initiation of self-rule in Turkey and Persia, and the awakening of China—these agencies sharply struck the two civilisations against each other, and the world sees, to-day, a smouldering spark of unrest in India, which, in time, will grow in dimensions and activity, until the fire has burned the dross of slothfulness from the nation and purified the land so as to fit it to rank with the enlightened peoples of the world".

Commenting on the deterioration of Asiatic Society, he says :—

"The Oriental woman, treated as an inferior, condemned to illiteracy and the seclusion of the harem, has been incapable of intelligently discharging her duties as a communal entity. Man has not enjoyed the beneficent effect of woman's comradeship. All these and other factors have contributed towards the degeneration of the various peoples of Asia."

The author thus describes the advancement of women all over the East. "The more progressive amongst the Chinese girls are taking an active part in various social and political reforms and are announcing their intention to choose their own life partners and do what they believe is for their best interests, even disobeying their parents, if necessary, in order to do so. Indeed, some celestial maids have conceived the idea of initiating a strict "Marriage strike" if forced into matrimony against their inclination. The Young ladies of India and Persia are doing the same.

We recommend the book to all our readers, and hope that it will be duly appreciated by them, and particularly by the Indian youth, for whom it is especially designed.

We also congratulate the well-known and enterprising firm of Messrs. Natesan and Co., of Madras, on the production of this excellent work, which will be found equally interesting by the students of history as well as of politics and sociology. "Glympses of the Orient To-day" ought to find a place on the book-shelf of every Indian. politician and journalist, and should command a wide and ready sale.

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Swami Dayanand Saraswati

A SKETCH OF

His Life and Teachings.

Messers Natesan &Co., have done more to produce healthy literature in English for Indian youths than any other firm whether Indian or European. Among other useful publications they have brought out handy sketches of the lives of eminent Indians. The last of this series is the book under review. Swami Dayanand was, doubtless, the greatest Indian of his age and one of the greatest philosophers that the world has ever produced. His tremendous personality has left an imperishable mark on the age and his teachings have influenced millions and are destined to influence millions more. His activities were many-sided and his genius versatile. He was a philosopher, reformer, saint, yogi, litterateur, expositor of the Veda, economist, organiser and orator all rolled into one. Messers Natesan an &Co. have, therefore, earned the gratitude of all progressive Indians by bringing out his biography in a handy shape at this juncture of time when India is throbbing with the impulse of a new life and the channels of national life are being broadened and deepened. Young India has started forward on the glorious path of progress and self-realization and surely it needs wise guidance, mature advice, and above all inspiration. Swami Dyanand's life is full of hopeful and inspiring lessons. It is the life of an optimist of optimists—of a man who had the courage to attempt the well-nigh impossible task of reviving in an essentially materialistic age a spiritual civilization that had been almost extinct for 6000 years and a virile culture which had been replaced in the course of time by silly ceremonialism and withering and blasting ritualism. The work under review has been written by one who has made a study of the Master's life and also carefully watched the progress of the world—movement founded by him. It states in a lucid and clear style the principal incidents of the great seer's life, describes in picturesque language his activities, gives a summary of his teachings and touches upon the work of the Arya Samaj in various spheres of beneficent activity. The learned author thus refers to the movement inspired by the great rishi :—

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"It is essentially an intellectual upheaval, the forerunner of a mighty social revolution with a new organism and a new philosophy of life behind it. It is the summing up of the long course of the great historic evolution of Vedic India. Its message is the perfection of humanity through a reconstructed social and civic India in the light of a lofty spiritual philosophy".

The book is excellent and must command a ready sale. On the title page there is a beautiful portrait of the Master. The printing and get up are excellent. Price annas 4 only. Can be had from the publishers 3 and 4 Sunkurama Chetty Street Georgetown Madras.

INDUSTRIAL INDIA

BY

GLYN BARLOW, M. A.

This interesing and informing book ought to be in the hands of all who have at heart the industrial and social regeneration of India. The fact that a second edition has been brought out is itself a sufficient proof of the interest that it has evoked in India. The author is an exceptionally keen observer of Hindu life and its requirements and we wish many more gentlemen of the like intellectual equipment would come to the rescue of India. We can confidently say that *Industrial India* is one of the most suggestive books that we have met with on the subject and, as such, deserves wide circulation. Can be had from Messers Natesan & Co Madras.

MAITREYI

A Story Illustrating the theology & social life of the Vedic Hindu.

The book is unusually illuminating, helpful and interesting. Its perusal gives an intense intellectual gratification. It must be said to the credit of the author that he has very ably simplified the most abstruse philosophical disquisition of the Brihadaranyak Upnishad which deals with the question of questions, the

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thems of themes, the greatest riddle of the Universe that the greatest of intellects have always delighted to dwell upon but to which ever and anon the answer has been given *Ignoramus* and *Ignorabimus* We wish the book may have a wide circulation because it gives glimpses of the primitive glory of India when women were Brahma-knowers, when the monstrous vampire of caste did not eat into the vitals of our Aryan life, when the system of Swambara-marriages had its sway and when Aryavarta was studded with colleges of Art and Science.

We wish it could be possible to place the book in its Hindi translation in the hands of Indian women.

Price annas 4. Can be had from Messers. Natesan & Co. Madras.

OUR LIBRARY TABLE.

I.

We are just in receipt of a new catalogue of books, containing the reviews of the works of the noted author, lecturer and traveller, Mr. Peebles, M. D. About thirty books and pamphlets are listed covering a wide range of subjects as Spiritualism, Occultism, Health, Anti-Vaccination, History, Travel, Religion and Philosophy. We would recommend our readers to write to Peebles Publishing Company at 519 Fayette St. Los Angelos, California for a free descriptive catalogue.

II.

We are also glad to announce the receipt of a magnificent life-size portrait of the venerable pilgrim taken at the ripe age of ninety years. It is ready for framing and should be possessed by all who have been privileged to meet him or read his numerous writings. The price, mailed to any address free, is 25 cents.

III.

We have also received from the same publishing house a life sketch of Dr. James M. Pebble. It is ably written and will repay perusal. It is one of a series of "Little Books about Big Men"—word-portraits of American leaders whose creative work has made for national progress.

IV.

Professor Bal Krishna M,A. has brought out an ably written booklet in Hindi on the Philosophy of Havan. He has named

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it *Agnihotra Vyakhya*. The treatment of the subject is at once popular and scientific. The brochure is sure to afford much food for reflection. It is the first ably-written book of it kind. We hope it will command a wide sale. Price 4 annas. Can be had from the author, Gurukula Kangri Hardwar.

V.

The special "Coronation Number" of the *Indian Review* is a bulky volume containing 152 pages of good reading matter, portraits, illustrations and cartoons. The most notable feature of this issue is the series of articles descriptive of the coronation. The Right Rev. The Lord Bishop of Madras describes in vivid colors the "Coronation Service" that took place in the Westminster Abbey at His Majesty's recent Coronation in London. Professor Jadunath Sirkar, M.A., the well-known historian, gives an account of the Coronation of the great Aurangazeb and this is followed by Mr. Hayavadana Rau's description of Jehangir's Coronation. The Hon. Mr. T. V. Seshagiri Aiyar in his interesting account of "Hindu Coronations" takes the reader to the days of Sri Rama, the Ideal King, and the renowned King Yudhishthira. The contribution that will interest those who may like to have a bird's eye view of the great Imperial City, where the king was crowned is that on "Delhi : Then and Now," made all the more valuable by 16 carefully selected pictures of the important sites and monuments therein. The lengthy and appreciative sketches of the lives of Their Majesties and an account of the Four Georges will also find numerous readers. Altogether this is a highly interesting issue and with its many topical articles by well-known writers, portraits, illustrations, and cartoons is cheap enough at One Rupee per copy.

VI.

"*The Collegian*" is a new illustrated educational fortnightly published by Mr. B. Deva 33 Dixon Lane Calcutta The December number has been excellently edited and cantains a variety of interesting matter on various educational subjects. The contributors are for the most part distinguished professors of Calcutta Colleges. We welcome our contemporary to the ranks of journalism and have no doubt that it will be widely patronized by students and teachers by reason of its excellence. The annual subscription is Rs. 6 for the general public and Rs. 4 for *bonafide* students.

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VI.

The Darbar Number of our excellent Urdu contemporary *the Zamana* of Cawnpore, also deserves a word of praise. There are 25 neatly-executed portraits and 22 articles and poems by eminent writers all of which have been ably written. The price of the special number is Rs. 1 only.

VII.

The special Coronation Number of *the Brahmvadin* is beautifully printed on superior paper and contains some fine articles—that on "The Indian Conception of King and Coronation" being the most illuminating.

VIII.

"*The Aryan*" is a new monthly started in Canada. It is devoted to "the spread of the Eastern view of truth and "the interests of the Hindus in the British Dominions." The November number contains a beautiful article on "The Indian National Congress and the Canadian Hindus." The woes of Hindu immigrants who though law-abiding citizens are prohibited by the Law of Canada from bringing their wives and children to the land of their adoption have been pathetically described. The band of Indian patriots who are fighting constitutionally for bare justice to their countrymen and whose organ the "*Aryan*" is deserve the sympatly and support of all right—feeling Indians and Englishmen.

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NOTES.

SIGNS OF THE TIMES

Christianity had at one time a message for humanity. Then it made headway even though temporal power was arrayed against it and its adherents were tortured, slain, burnt alive, hanged, quartered, and drawn. At that time the supremely dominant note of Christianity was a higher morality, a nobler and saner view of this life and a hopeful and optimistic view of the life to come. There was a mass of corruption in the world at the time that Christ appeared on the stage. The scribes and the pharisees had done their worst to dim the eternal light of truth. Christianity infused a new life, into the dead, inert, and putrefying body of Religion killed by creeds, theological formulae, hair—splitting, subtle, and fine logical distinctions without a difference, casuistical verbiage and much more frightful rot of the same description. For a time, therefore, Christianity which was only a re-statement and re-interpretation of the eternal Vedic truth had a vitalizing and electrifying effect on public life and introduced fresh currents into the stagnant pool of European life.

But when it became a state religion and the "Vicars" of the Carpenter of Nazareth sought alliance with Dives leaving Lazarus to his fate, joined forces with wealth, privelege and rank and relinquished the advocacy of the cause of poverty, democracy and suffering, the intellectual servitude to pharisaism from which the Master had sought to free a section of humanity re-asserted its hateful domination. Ecclesiastical councils which had behind them brutal physical power wielded by Christian autocrats imposed church-made creeds and man-made articles of faith at the point of the bayonet and suppressed belief in the purer and simpler religion of Christ which they dubbed heresy with a strong hand. Then followed the dark days of the Inquisition and of the persecutism of votaries of Truth and Philosophy. The progress of enlightenment has rendered that form of persecution impossible in this age. But the assumption of infallibility on the part of the church and its arrogant insistence upon retaining the sole right to interpret Christ and his teachings still continue. Bigotry is often blind and cannot see that its clamorous insistence on worn out and hide-bound traditions cannot check the

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liberty of thought and the onward march of the spirit. The Bishop of Winchester has only recently withdrawn Mr. Thompson's licence for his rejecting in his book *Miracles in the New Testament* (a) miracles in general and (b) the particular miracles of the Virgin Birth and the Physical Resurrection. The Rev. Cyril W. Emmet, himself a clergyman, enters a vigorous protest in the December number of *the Nineteeth Century and After* against this arbitrary exercise of authority on the part of the Bishop. He speaks out his mind rather freely and vigorously and maintains most rationally and logically that a re-statement and re-interpretation of a religion is not tantamont to its rejection and that liberty of criticism in the church provided it does not amount to a negation of funda nen'al principles is not only legitimate but essential. He quotes in support of his view the following remarks made by the present Bishop of Oxford:—

"On the whole a free intellectnal life is essential to religion. A religion which cannot face facts or assimilate all real knowledge becomes a superstition and any change in the intellectual atmosphere demands—*not a fresh revelation but a fresh theology*—a *fresh presentation of the old creed in new intellectual terms. We are all familiar with the peril which besets an old religion of becoming fanatical and obscurantist in face of new knowledge.*"

The italics are ours. Christian divines will find that if there is a fresh presentation of Christian theology in new intellectual terms, Immaculate Conception must go, Reserruction must go, Redemption by Grace must go and miracles must go. All that will be left will be the Sermon on the Mount to which some universal principles of science will probably be added. The new "Theology" will so completely resemble the Vedic religion that the existence of a separate church called the Christian Church will cease to have any justification and it will merge into the Vedic church. That indeed is a consummation devoutly to be wished for.

CHRISTIAN INTOLERANCE AND THE ARYA SAMAJ

It has been well said that those who live in glass houses should not throw stones at others.

The Christian missionary in India needs to be reminded of that proverb. One of his stock arguments against Bhagvan Dyanand is that when a young boy he eluded the vigilance of the guards and escaped from the control of his parents. This was

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done by Dyananda long before he became a rishi and the fact that he himself communicated this information to the world when he was at the height of his reputation and was looked upon as a Saviour and Redeemer by millions of his fellow beings adds lustre to his already resplendent character and spiritual worth. But what have our Christian friends to say about certain facts which tarnish the public character of Luther —not Luther the boy but Luther the Apostle and Reformer. Luther actually advised Phillip of Hesse to take a second wife his first wife being still alive. Says Professor A. C. Mc. Giffert in the November *Century* (quoted in the *Review of Reviews* for December).

> "*He was quite aware that he could not suspened the law of the realm in Phillip's favour and make a legal marriage of an illicit relation by any dispensation he could give.* Assuming the *role* of a father confessor, already familiar to him for nearly thirty years, he simply undertook to relieve the landgrave's burdened conscience by pronouncing his secret union with another woman justifiable in sight of God. In the sight of others, he insisted, the union would be nothing but concubinage and for Phillip publicly to treat a concubine as a wife, and to claim he was legally married to her would be a wanton defience of the law of the realm. It was, of course, of the very essence of such a relation that it be kept secret, and when Phillip was disposed to let it be publicly known, in order to save the reputation of his new bride, *Luther objected strenuously exhorting him to deny it flatly, if taxed with it, and declaring he would not hesitate to do the same.*"

The italics are ours. So on this particular occasion Luther defended bigamy and falsehood both. Of course there is not a single incident in the strenuous public life of Dyanand which can cast any the least doubt on his habit of rigorous truthfulness. Nor can his worst enemy point to a single occasion when he exhorted any person, whether prince or peasant, to follow a course of conduct which according to the principles of the eternal religion of which he was the apostle was wicked or immoral. We say all this not to belittle Luther whose greatness we acknowledge and whose memory we venerate in spite of his faults, but to impress upon some Christian missionaries the necessity of being discriminating, just and scrupulous in their attacks upon sages and benefactors of humanity who

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preached a religion which they mistakenly regard antagonistic to their own—mistakenly because we firmly believe that Christianity in its essence is nothing but peculiar insistence upon one or two aspects of the eternal divine Dharma. We need not say in so many words that we agree with every word of the following appreciation of Luther by the learned professor.

> "Full of faults he was, faults of temper and of taste—passionate, domineering, obstinate, prejudiced, violent, vituperative, and coarse—but he was a man thorough and thorough—a man of heroic mould, courageous, strong, masterful, frank, sincere, and generous as far from petty jealousy and cowardly duplicity as from priggishness and cant. He was in deadly earnest, and yet had the rare and saving grace of humour."

THE MORAL EDUCATION LEAGUE.

The Moral Education League of London which has an offshoot in India also has rendered invaluable services to the cause of moral reform and personal purity by publishing text books of undenominational moral teaching. In India Mr. Fox-Pitt is the life and soul of the movement. We understand that our distinguished friend has received encouragement in his noble efforts for the betterment of the morals of Indian youths from the Government of India, Government of Bombay, the Calcutta University and the leaders of Indian public opinion in Bombay and Bengal. We accord our fullest and unreserved support to this movement and offer our grateful thanks to Mr. Pitt for his selfless endeavours in behalf of the rising generation of our country. The Government of India is pledged to a policy of strict neutrality in matters religious and this precludes the possibility of imparting denominational religious instruction in Government School and Colleges. It cannot, however, be denied that the Godless system of education now followed has produced disastrous results too horrible to contemplate. Under these circumstances, the Moral Education League which has hit upon a happy solution of the difficulty is a blessing for the county and deserves the whole-hearted and practical support of all right-feeling people who deplore the lack of discipline, characterlessness, and a sense of irresponsibility which have unhappily become the characteristic features of our national life. *Youth's Noble Path*, a text book issued by the League for the benefit of Indian students, is an excellent book witten

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in a simple and charming literary style and unexceptionable spirit. The illustrations are mostly drawn from Indian life and traditions. We commend the book to the notice of all head-masters of High Schools and hope that it will command a wide sale.

THE FUTURE OF INDIAN MOSLEMS.

A communication on this subject from the pen of S. Riza Ali, Secretary District Muslim League Moradabad, has appeared in the *Pioneer* of January 4. The Sayyad Sahib writes with refreshing candour and with outspokeness which will startle many Muslim Leaguers. He makes many interesting admissions. For instance he says "We Indian Musulmans have been pursuing a definite and deliberate policy for the past thirty years. *That policy has resulted in an almost total strangement between our Hindu fellow-subjects and ourselves.*"

The Mohomadens, he says, always flattered themselves with the idea that "though inferior in numbers, their status in the world is somewhat superior to that of their fellow—subjects because of the Turkish Empire and the Persian Kingdom." This gave the Hindus a legitimate cause for grievance because, says the writer, "we lavished on our co-religionsits of Turkey and Persia the love that was the due of our neighbours; or because we lived for generations on the banks of the Ganges and the Jamuna, yet we always dreamed of the Euphrates and the Tigris." He then, goes on most pathetically to observe that the Muslims though deficient in neighbourly affection for the Hindu "have never failed in their duty to the British Government" and the reward they have got for such unexampled devotion is that they are warned by the "*Pioneer*" that British Policy cannot be "governed by a special deference to the religious susceptibilities of the Indian Musalmans." But this is not all. The Partition has been annualled because the Bengalis agitated. Because Turkey and Persia are left to their fate in spite of the peculiar species of loyalty which the Muslims profess, all cause for seeking a quarred with the Hindus vanishes. Let the writer speak for himself.

"We are now assured that British Foreign Policy connot take into consideration the feelings of the Musalman subjects of the Empire. As a conse quence Persia and Turkey must go sooner or later. The

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disappearance of these kingdoms will place us on the same level with our Hindu fellow subjects. Is it then wise to persist in our existing policy and go on exasperating our neighbours?"

The prospect of the loss of the national independence of a country can never be a matter for rejoicing, but it seems that the expected disappearance of Turkey and Persia has a redeeming feature so far as the Hindus are concerned for it promises to reduce the "political importance" of our Muslim brethren and to give us a political status equal to their own and we are assured that there is now a fair chance of the Hindus not being "exasperated" any further.

The situation is indeed strange. The Hindus can live peacefully with their brethren—their own flesh and blood—only if two foreign countries lose their national independence. They must decide whether they care more for the good will of Muslims or for the dictates of their eternal religion which enjoins upon them the duty of always praying for the progress and prosperity of all nations.

The independence of Turkey and Persia are inconsistent with hopes of reconciliation with the Moslems. The Hindus are, thus, between the devil and the deep sea. If they desire the friendship of Mohomedens, they must wish ill to two states that have never wronged them. If they put up their prayers for the integrity of the two states whose independence is in immediate peril and their prayers are granted, then farewell to all hopes of the cessation of the policy of estrangement on the part of their brethren.

Will they choose to sacrifice their peace of mind and the chance of the hall-mark of political inferiority vanishing and follow the Vedic injunction that it is a sin to maliciously desire the ruin of any section of humanity?

But to be serious. The Muslims must be very credulous indeed if they ever believed that the British Government would be guided in its foreign policy not by the opinion of their master the "British Public" but Muslim opinion in India. What that public opinion may possibly be will be evident from the following extract from an article on "Europe and the Mohammadan World" by Sir Harry H. Johnston C. C. M. G, K.C.B. in the *Nineteeth century and After* for December 1911 :—

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"At any rate, Italy, whether or not she has made a false step must go on with the task to the bitter end at no matter what cost in men and money, for if she were to confess failure and withdraw, *the result would be ceatastrophic throughout Africa and the Orient*. The victorious expulsion of the Italians from N. Africa by the Turks, Arabs, and Berbers would quite probably be followed by a native rising against British control in Egypt, by revolts against the French in Tunis and Morocco, by an aggressive attitude towards Christians in Syria and Asia Minor which would compel the intervention of the great powers, and similar movements in Nigeria, the Sudan, Arabia, Afghanistan, and India, such as would tax severely the resources of the British and French Empires. Nor would either Austria or Germany profit eventually by such a renaissance of Muhamaden independence in Asia Minor and Constantinople or in Mesopotamia, and Russia would feel the effects in Central and Western Asia and in Northern Persia."

Whatever opinion we may hold as regards the correctness or incorrectness of this view—which to us sounds alarmist and foolish—it cannot be denied that the Muslim demand in India that England must be controlled not only in her Indian policy but also in her relations with foreign powers by Mohomodan susceptibilities is indeed preposterous and can never be conceded. It being so, our Mohameden brethren would be well advised if they followed the advice of Mr. Riza and accepted the olive branch extended to them times out of number by their Hindu brethren to whom they are united by indissoluble ties of race nationality, and common Government and with whom they have certainly more in common than with any foreign country. Let us hope that this sane view will prevail and also that Muslim good will toward Hindus will not depend upon British foreign policy which is a changing factor but will rest upon the solid and adamantine foundations of a common heritage and common traditions.

HIS MAJESTY ON IDEALS OF EDUCATION.

His Imperial Majesty the King Emperor appears to possess the light of nature which enables him to grasp even complicated problems and to see things in their right relations. His majesty

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made some very profound observations in reply to the address presented by the University of Calcutta,

Said His Majesty.

"It is to the universities of India that I look to assist in that cordial *union and fusion of the culture and aspirations of Europeans* and *Indians on which the future welfare of India so greatly depends.* ..... *You have to conserve the ancient learning and simultaneously push forward Western science. You have to build up character, without which learning is of little value.*"

We wish that some impatient European "educationists" who would see India transformed into Europe and denationalised and "westernised" Indians to whom ancient classical culture is what the red rag is to the bull would ponder deeply over the words of wisdom and sound sense uttered by our gracious sovereign. If the educational policy of the Government were framed on these lines and character-building regarded an essential feature of the educational system, anarchical outrages which have disgraced the good name of fair Ind would become things of the dead past.

PROFESSOR MAX MULLER ON SWAMI DAYANAND.

We reproduce below Max Muller's reply to a letter addressed to him by Baboo Nand Lal Ghosh Barrister-at-Law, a member of the Council (Antrang Sabha) of the London Arya Samaj in 1887 in the hope that it will interest our readers.

All Souls College, Oxford.

DEAR SIR, *14th May 1887.*

It would have given me great pleasure to assist and preside at a meeting of the Arya Samaj in London. *I know that Dayanand Saraswati's intentions were excellent and that he has done much good to his countrymen and would have done more if he had lived longer.* What he would have done, if his life had been spared, his followers ought to do—not to rest satisfied with being mere followers, but to carry on his work beyond the point which he had reached. If I

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could in any way help you in that work, I should gladly do so. But at present I am only kept in Oxford in order to superintend the first examination in the new Oriental Honours School, and as soon as that is finished I shall have to follow my family who have already left England, and whom I should have joined but for this examination. I have really no day to spare as I am preparing the Candidates for their Examination. But it will be a great pleasure to me to make the acquaintance of the members of Arya Samaj at some future time.

BELIEVE ME,

Yours very Faithfully,

The italics are ours. (Sd.) MAX MULLER.

RAJA RAM MOHAN ROY.—A FOLLOWER OF THE VEDA.

We have all along held that Ram Mohan Roy was an Arya Samajist before the Arya Samaj was founded. Professor Max Muller also supports this view. Says he in his Biographical Essay on Raja R. M. Roy:—

"He never became a Mohemmadan, he never became a Christian, but he remained to the end a Brahman, a believer in the Veda, and in the one God, who, as he maintained, had been revealed in the Vedas, and especially in the Vedanta, long before He revealed Himself in the Bible or the Qoran."

At another place, the Professor remarks:—

"At the weekly meetings of the Brahmo Samaj extracts were read from the Vedas, discourses were delivered, chiefly in Bengali, hymns were sung, mostly composed by Ram Mohan Roy himself, great care was taken not to wound National feelings more than could be helped. The Vedas for instance were chanted by Brahmans only, from an adjoining room, where people of the lower castes were not allowed to enter."

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:— The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its member..... ....There is no political alchemy by which you can get golden conduct out of leaden instinct.—*Herbert Spencer.*

A Distinguished Visitor.

His Highness the Maharaja of Mysore paid a visit to the Gurukula on the 30th of December last. His Highness was accompanied by very few attendants and was most simply clad. He was very kind and gracious and was very highly impressed with what he saw. He donated Rs. 500 for the institution.

Health of the Brahmcharie's.

The health of the inmates is exceptionally good this season. Almost all the Brahmcharies are in the enjoyment of sound health and bright spirits. On holidays excursions to neighbouring villages for drinking cane-juice are much enjoyed.

The Sahitya Parisad.

The last meeting of the Parisad was well attended. Brahmchari Brahmdatta of the IV Year class read a learned and informing paper on "Flesh-eating". He presented the other side most impartially and fairly collating together all the ancient texts which are put forward in support of the view that the ancient Aryas were not vegetarians. He then met argument ly argument, authority by authority, and his treatment of the subject was well-reasoned and most illuminating. The discussion that followed was sober, suggestive, and as much constructive as destructive.

The Xmas week.

The Xmas week was a busy week in India and some of our professors were also away. Professor Sinha with both the new Sanataks (graduates) of the Gurukula attended the Calcutta Arya Samaj

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anniversary. Professor Sinha spoke eloquently on the Gurukula. Brahmachari Harish Chandra Sanatak gave a philosophic discourse on "Ishwar Bhakti", insterspersed with verses from the Upnishads. Both these gentlemen spoke in the Vishudhanand Vidyalya also and their speeches were much appreciated. Mahatma Munshiram is touring in the country to collect subscriptions. It is expected that a handsome amount will be collected. Professor Rama Deva attended the Mathura Gurukula aniversary which was a great success. About 5000 ladies and gentlemen attended from all parts of the United Provinces. About 11,000 Rs. were subscribed in all, of which 6000 over were is cash.

We congratulate our brethren of the Mathura Gurukula on the success of their aniversary and pray for the continued progress of our Gurukula there.

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